

A Protestant Minister on Defects in Our Public School System.



WE read in the La Crosse (Wis.) *Morning Chronicle**) the text of an interesting lecture by Rev. Henry Faville before the Hamilton Club of that city, on the text "Defects in Our Public School System."

Mr. Faville said :

I have done no teaching since 1873. I am not familiar with all of the methods and theories of the present time. I am of the laity and must speak from a layman's point of view. But this position has its advantages. The one not in a battle, may see how the battle is going, more clearly than one in the thick of the fight. So the one not in the school-room may get a perspective of the work done there, that the teacher himself does not get, because too near. I should have to confine myself to the perspective of a patron and a parent, and one who sees something of youth and young people, were I to speak for myself only at this time. But I realized my limitations upon this subject. So I have reënforced myself with the judgment of others. I wrote to some of our normal school workers and to the presidents of the colleges in our State. I said to them, You are receiving continually pupils from our public school system. Do you find defects in these pupils, that seem to arise from the system? If so, what are these defects?

All to whom I wrote answered. I shall quote them, not only to confirm my own perspective, but to be more definite as to defects, than I could be without them. Possibly the topic ought to read: "What are some of the defects of our public school system, as seen by one layman and half a dozen prominent educators in our State?"

I.

The system attempts too much. It spreads over too much ground. It aims to acquaint the pupil with too many subjects. It gives a smattering of much knowledge, but less of mental grip than should be given in such a system.

Through the kindness of Prof. Hemmenway an outline of the studies in our city schools was handed me. I find in our course

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29 different studies. Some of these are related, it is true; as under English we find grammar, rhetoric, and literature. But most of them are fields by themselves. They are fields so vast, that in the time given in the public school, the teacher can only take the pupil to the border there. At most he can only look over into these fields; he can not cultivate them for a mental harvest.

Would it not be better, I ask, to attempt less as to subjects and do more with those that are taken up? Is there not a fundamental defect as to what education should give in this broad and thin process?

The best thing education can give as a mental product, is a mind disciplined to think. To be educated, the boys and the girls must get possession of their powers. They must have a sense of mastery; a consciousness that they know a thing and that they know that they know it. Dipping into many things, fails to give this. In my judgment the boy of the past who knew that he could spell every word in Sander's old spelling book, and could do every example in Ray's old arithmetic, and could parse every sentence in a selection from Milton's *Paradise Lost*, had a better foundation for an education, than his brother of to-day, who has taken a little of history and physiology and physics and botany and book-keeping and civil government.

I am not alone in my judgment. Prof. Hardy, former superintendent of our schools, is one to whom I wrote. He says: "Too many subjects are taught and too many of them do not fit the mark and fill for life's work." President Plantz of Lawrence University says: "If I were to reply to your question as a teacher, I would state that I think modern education tries to cover too many subjects; to do too much work in a short time; so that students cram words and do not sufficiently assimilate the proper meaning. We are not producing thinkers, so much as a class of well informed men and women." Acting President Collier of Beloit College says: "Highschool teachers are, as a rule, noble-minded men and women, who have high ideals and strive to attain them. But conditions are against them. Too much work and too varied work is required of the teacher."

As an outcome of this condition he says the student is apt to become lax; this laxness becomes a chronic habit; the habit leads to carelessness and shiftiness in study. By shiftiness he means an effort to answer a question at random, without duly thinking out the answer or knowing much of the subject. This habit is grounded in many highschool pupils, he says. And I submit whether this can be otherwise with the average pupil, when so many subjects are piled upon his mind before the mind is ready for them? The public schools of to-day are seeding the mind too

thickly with the seed of knowledge. Every farmer knows what overseeding does with grain. It gives spindling stalks and light heads at harvest time. Spindling bodies and light heads in our youth may result from the overseeding of our school system.

II.

A second defect of this system is its domination. It is dominated by those who are at the top of the system, those at the university. The system plans to take every boy and girl from primary grade to graduation from State university or college. I confess to having once been much enamored of this system myself. I do not say now that it has no excellences. I do say that it has defects. It is too much of a machine. It makes the goal a course of study, rather than the development of a child.

Says President Plantz: "Were I to consider defects from the standpoint of the common schools, I would say that the defect in modern education, as represented by Wisconsin, is that a disproportionate amount of support is given to the higher institutions; by which I mean the highschools, normals, and university. A weak point in our educational system is that we are not looking after the country schools either by way of adequately supporting them or sufficiently superintending them."

Rev. J. F. Taintor, of Rochester, Minnesota, in a paper before the Citizens' Club of Rochester, has this to say of the domination from above, which is the same in Minnesota as in Wisconsin:

"The theory, now wrought into a fact, that binds the school system from kindergarten to university, into one relentless machine, is wrong in conception, for it restricts individuality; wrong in its results, for in its careful provision for the few, it overlooks the needs of the many. The highschool is not made for the college or the university, he says, but the college and university for the highschool. We have no right to shape the public school system merely to meet the examination tests from above. Let college standards be kept high," he continues, "and let every boy and girl who would enter, stand the test as they did in other days. But from the depths of my soul it cries out against the system that makes the good of the public school a certificate that admits to the university and that of necessity makes this work of teacher and scholar center upon that."

I second Mr. Taintor's protest. The public school system ought not to be made to fit the university, but to fit the child. And when it is so made, the university will find a way to fit on to the public school.

It is no new thing in the history of progress for the machine to become greater than the man in the thought of teachers. Nine-

teen hundred years ago moral teachers made the Sabbath such a machine. A greater teacher arose and taught that the Sabbath was made for man and not man for the Sabbath. So some greater authority than that of college or university must arise and proclaim that the child is not made for an educational system but the system for the child. That authority has not yet come. For as President D. Stanley Hall says, "Few institutions of modern civilization so distrust human nature, as does the modern American highschool when under college domination." So long as this remains there will be a grave defect in our system.

III.

A third defect is this: Our public schools undertake to furnish a systematical education, but under present conditions they can not deliver the goods. All agree that the whole man should move together in education so far as this is possible. The heart can not say to the hand, "I have no need of you," neither can the hand say to the heart, "I have no need of you." A public system without manual training is therefore defective. Our system should be called undeveloped rather than defective here perhaps. We have the goods in mind, but they are not yet ready for delivery.

But this is not true, I fear, as to the moral and religious element in education. Our prospects morally are not equal to our manual prospects. Because our system is a public system, the system of a State, it fails upon the religious side. Nothing approaching a study of religious truth is found in the system. From start to finish the course of study is secular. And this makes the system defective. For there never has been, and there never can be, a great educator who says that moral and religious instruction are immaterial to an education. That assertion would brand a man or his system as a quack, in education, at once.

Prof. Hardy (whom none of us would charge with being sectarian) puts lack of religious instruction among the defects of our system. "There must be more and better moral and religious instruction and training," he says. "The tone of our nation must deteriorate without better moral training." President Plantz says: "If I were thinking of the moral trend of education, I would say that the general feeling in our secular schools, that education must be divorced from religion, has developed so many teachers without religious interests, that almost the entire emphasis is being placed upon intellectual rather than upon character development. This would not be true in a Christian college," he adds, "but it is emphatically true of the State system of education; and the church of the future will have no more serious matter to confront than the fact that a great deal of the education of the youth

is being conducted by people without religious interests." But so long as public sentiment is what it is to-day, and so long as our supreme courts decide that to have the Bible in the school is not constitutional, it can not be otherwise than that the religious element in education should be wanting. And so long as it is wanting, the system is defective.

IV.

Then there are defects in the system if the intellect alone were to be thought of. Says President Halsey of the Oshkosh Normal: "No teacher ought to be called upon to take charge of more than 35 pupils. When the number reaches 40, it has reached the danger point." Says President Hughes of Ripon College: "The first defect is in the massing of students, giving too many students to one teacher." Count the pupils with one teacher, he suggests, put down the number of minutes in the school-day, subtract from these the total number of minutes given to opening exercises, marching in and out of the room, recess and all other things that are necessary to the system. Divide the result by the number of students and you will see what a small amount of time is given to the individual student." The necessity of doing so much wholesale work with pupils is a defect.

Then, in the judgment of most of those to whom I wrote, the elective part of the system is wrong. President Hughes says here: "Unless parents take definite interest in helping the child to select, he is apt to drift when drifting is fatal." "I think that highschools are making a mistake in allowing so much elective work," says Dr. Callor of Beloit. Students are apt to elect "soft snaps" and studies that are easiest for their particular bent of mind, and thus lose the best discipline. When elective courses were about to be introduced into the Chicago highschools some years since, the editor of the *Times-Herald* said: "The elective course presumes in pupils the reason, the judgment and maturity that are not theirs. A boy of 13 or 14 who enters the highschool has hardly got beyond the period when he is puzzled to decide whether he will be a general or a bandman, a preacher or a circus clown." To put before him elective studies he likens to an infant experimenting with colored candles. And he gives it as his opinion that if this weakening process of elective studies goes on much further in the common school system, nothing will be left of education but an iridescent shell. But whether he is right or not, enough has been said to show that as a system our present common school system has not as yet delivered the manual training essential to a full system; is debarred from delivering instruction in religion, and puts some weak fabrics in the intellectual goods that she delivers.

V.

I have tried to get at fundamental rather than technical defects. I have named three. The system attempts too much, is dominated by the top of the course, is unable to give an all-around development.

I could name other defects. I believe with Mr. Taintor that our schools require too much written work in the early years. I believe with Prof. Hardy that our present system does not teach English as it should. I believe with President Halsey that too much is left to examinations for promotion,—that the judgment of the teachers and the principal are a better test than final examinations for most pupils. And then, were I to name two of the most defective adjuncts of the system, I would name first, school boards who come out of the rear end of some political fanning mill, and second, parents and patrons of the school who expect the teachers who are working this system to do everything for their children, from washing their faces to furnishing them brains. I recognize the fact that educators alone can not banish these defects. Taxpayers, common councils, school officers, and parents all have a part in improving the system. At the same time I quote with approval these words of Prof. Hardy, as to bane and antidote in our system. He says:

"The most fundamental, the worst defect in our public school system, is poor teachers. We can never have good schools under present conditions, i. e., until teaching becomes a profession. Teaching can not become a profession until a majority of the teachers are men. When the majority of teachers are men, teaching will be a profession, for the reason that men will not enter into it until it becomes a dignified source of living. I am talking now of the rank and file of the teaching calling. Not that women, with the same preparation and experience, are not better teachers than men. But from the necessary conditions and relations of women, the majority of women teachers teach but a few years. Every year in Wisconsin over 3,000 women teachers leave the ranks forever, most of them to become the heads of homes (thank God they do become for the welfare of the State and nation, *heads*); and over 3,000 young girls, without experience, without professional training, without proper scholastic equipment, without knowledge of the relations of life and society, take the places vacated. The professional schools can furnish only about 700 teachers with some professional training. We can not have a profession of teaching until the tenure becomes permanent, until most of the teachers are men. Men will not go into the profession until the pay of the rank and file is much better than it is now."

Paganism in Protestant Germany

AND THE "LOS VON ROM" MOVEMENT.*)

By Rev. Victor Cathrein, S. J.

I.

LEGIONS of German preachers are hurrying into Austria to further the "Los von Rom" movement among our Catholic brethren on the Danube. Their professed object is to free the people from the Roman idolatry and to let in upon them the light of the pure gospel. Places inaccessible to preachers are flooded with gospel tracts and pamphlets, and money collected in Germany adds power to the work.

Is this movement really prompted by religious motives? It may be that with some misguided and confused minds such motives play their part, but to even the most superficial observer it is evident that, on the whole, the gospel has nothing to do with it, and that its leaders only use religion as a cloak to cover political and anti-religious agitation.

The reader will find out the true inwardness of the movement, at least in as much as it derives inspiration and support from Germany, by a brief study of the religious situation among the non-Catholic population of that country.

Some thirty years ago E. von Hartmann published a book on the self-disintegration of Christianity; the process then beginning has by this time resulted in the complete decomposition of Protestantism.

At the universities, the system most in vogue in the theological faculties is Ritschl's "undogmatic Christianity," according to which we have no definite knowledge of God and Christ, and dogmas are but subjective imaginings adapted by each one to his own requirements. Prof. Harnack in Berlin, and his numerous followers, adhere to this system: they cast to the winds the doctrines of the trinity, the divinity of Christ, the fall and the redemption through Christ.

A typical example of such rationalistic professors is Dr. Tröltzsch in Heidelberg. A year ago he published a book†) in which he openly admits the conflict between the Church and science, sets it down as an undeniable fact that science has removed the foundations of historical Christianity, and rejects the doctrines concerning revelation, redemption, providence, and miracles,

*) This paper, contributed by Rev. P. Victor Cathrein, S. J., and Englished with his permission for the *THE REVIEW* by Rev. Dr. J. Wilhelm, of Battle, England, is a further elucidation of an article published in our No. 8 and deserves the careful attention of every intelligent reader.

†) Die wissenschaftliche Lage und ihre Anforderungen an die Theologie, i. e., the position of science and its demands on theology.

heaven and hell: and according to him a supernatural basis of theology is out of question.

These admissions of a professor of theology, whose duty it is to form future Protestant preachers, show how irresistibly the disintegration of Protestantism is proceeding.

Another professor of theology affirmed outright that the proper calling of a teacher of evangelical theology is "to endanger the faith," i. e., to destroy the pious faith which the young students have learnt at home, and to put rationalistic scepticism in its place.

Privy Councillor von Massow had reason to say, at the last August meeting, in presence of many evangelical professors of theology: "If such a modern professor of theology had the courage to nail his theses to the door of St. Nicholas' Church, they would read: I do not believe that in the beginning the word was with God. I do not believe in the miraculous incarnation of Jesus. I do not believe in his miraculous power, in his atoning death, in his resurrection and ascension; I do not believe that he will come again to judge the living and the dead. Infidel professors are much more dangerous than people think!"

At the same meeting bitter complaints were made against "the coinage of false money" by liberal theologians. Among others the following resolution was adopted: "The meeting grievously deplores that a theology is to be found in the theological faculties which, by its scientific methods and its teaching, marks a falling off from the acquisitions of the Reformation and is unable to fit young theologians for their vocation."

The assembled divines seem to have been unaware of the fact that "the acquisitions of the Reformation" which make "the word of God within us" the highest rule of faith, led fatally to the results of which they complained.

The philosophical faculties are on a level with the theological as regards religious disintegration. All non-Catholic philosophers of any note openly deny not only the fundamental truths of Christianity—the trinity, the divinity of Christ, the possibility of miracles—but the existence of a personal God and personal immortality. As instances may be quoted professors E. Zeller, Fr. Paulsen, Th. Ziegler, W. Wundt, A. Döring, G. v. Gizycki, G. Spicker, etc., etc. These philosophers zealously follow the lead of the pantheists and materialists who, since Fichte, Schelling, Hegel, Herbart, Beneke, Feuerbach, and others, have done their best to undermine Christianity in Germany.

Of the German natural philosophers, Professor Häckel said, at one of their meetings held some years ago, that nine-tenths of them, were "of his own religious profession." What that means

is clear to any one who has looked into the writings of this irreconcilable opponent of Christianity, to whom the beliefs in God and immortality are fairy tales, only good for the nursery. The non-Catholic natural philosophers in Germany who do not admit the extremest consequences of the theory of evolution, who deny any essential difference between man and beast, may be counted on one's fingers.

And what about the large circles of the "cultured" in Protestant Germany? Years ago Häckel told the world how the greater part of university students begin to doubt their faith in the first term of their studies and lose it altogether before they complete their course. These same young men go to make up the cultured class of the nation.

Prof. Th. Ziegler said at a public meeting: "Most of us cultured men (Gebildete) have lost the belief in a future life." Ziegler knew to whom he was speaking. On another occasion he said: "We freethinkers must protect and enforce our good right to go through our moral tasks and duties without borrowing from a (world or being) beyond us."

Prof. Ziegler is not the only one to take up this position. Prof. Wundt in Leipzig openly declares: "That faith which makes a God of the founder of the religion of humanity (Christ), and thus, in truth, deprives him of his human and moral worth (Bedeutung), the faith in the trinity and in miracles, has now-a-days lost its power even with those who still call themselves convinced Christians. The number of men fully estranged from all dogmatic traditions has increased in all classes and cultured circles in proportion with the conviction that such traditional systems are in contradiction with all other elements of our mental culture."

How any one who denies the trinity, the divinity of Christ, all miracles, and consequently the resurrection and ascension, can call himself "a convinced Christian," is a mystery requiring some explanation. There is, however, no doubt that the professors whose words we quote, have exactly gauged the religious position of the cultured classes. Their estimate is confirmed by the enormous circulation and wide-spread approval of Nietzsche's blasphemous writings. Another proof is found in the hue and cry raised in the liberal camp when a new law was introduced to secure a Christian education to the school-children in Prussia, and likewise in the rapid spread of the so-called ethical societies. The object of these societies is to establish a moral code free from all religion, free even from faith in God. Closely allied to the ethical societies is Herr von Egidy's "United Christendom" (das einige Christenthum.) Colonel von Gizycki, second president of the German Ethical Society, thus writes in the *Sphynx* (a monthly re-

view for soul and mind-life), vol. 16 : "The German Ethical Society, through its most influential members, denies all religion ; Herr von Egidy strives to unite all religions on equal terms in the bonds of love under the banner of the United Christendom."

It is the old doggerel : "Christian, Jew, and Hottentot—all worship the same one God." From the papers we learn that Herr von Egidy's universal religion has been especially well received by the officers in the army and by the nobility.

[*To be continued.*]

CONTEMPORARY CHRONICLE.

INSURANCE.

Plain Talk to Fraternals.—At the eleventh annual meeting of the Canadian Fraternal Association, held in Toronto last month, Dr. Mallory, President of the Association, said :

"I am an advocate of a uniform system of minimum rates of assessment, to be adopted by all societies on a table sufficiently high to meet the necessities. This can be attained in two ways : 1st. By a voluntary agreement among ourselves. 2d. By compulsory legislation on the part of the government.

"We admit practically that the tables of rates under which the majority of us are doing business are insufficient, and that our plans are wrong, that we are misleading our membership when we tell them by inference, if not in words, that they are to receive whole life protection. We do not want any more societies started on a wrong system, but we want to go on and get in new members on our old tables, which we admit are faulty. It is a difficult matter to change plans and systems which have been working for thirty years, but honesty should compel us to have that which is wrong made right. We can then appeal to the public with clean hands.

"Are we not placing ourselves in a very ridiculous light when many of us, with rates far below necessity, with an accumulation of impaired risks on our hands, which will necessarily have to be accounted for during the next twenty years, continue doing wrong, and say that we can not now do otherwise?"

Above quotation from the Pittsburg *Insurance World* (June 3rd, 1902) should furnish food for reflection to the "leading spirits" of our Catholic mutuals. If the President of the Canadian Fraternal Association says : "We admit practically, that.....our plans are wrong.....that we are misleading our membership," and further : "But honesty should compel us to have that which is wrong made right," he not only says the truth, the whole truth, and nothing but the truth, but he also by inference makes a fearful charge against the management of all such "mutuals," (and their number is large) that do not demand sufficient rates to insure permanency. The officers of such concerns assume a

terrible responsibility in not enlightening their members on the subject. The principal loss will fall on those who have for years paid cheerfully their hard-earned money for the benefit of fellow-members who died during the early years of the society's existence, in the vain hope that thereby they would provide for the protection of their own families. When they discover, as ultimately they must, that for want of "new blood" the society must ask for steadily increasing contributions, or "scale" the benefits, until at last the so-called insurance costs so much that it must be dropped from financial exhaustion without giving any return whatever for the money paid in, there will be a day of reckoning, which will unfortunately destroy confidence in all insurance institutions, even the good ones, and may even affect the relations of such disappointed victims to their spiritual advisers, who did not speak the needed word of warning in time.

THE STAGE.

Hebrew Theatres.—Of the thirty-five or forty theatres in New York City the performances in three are in Yiddish, the dialect spoken by the Russian and Polish Jew. According to a recent writer in the *Sun*, the Yiddish stage was founded in 1876 in Bucharest, Roumania. In 1884, during the persecution of the Jews, when the Russian government suppressed the Jewish theatre, a troupe came to this country, followed soon by another, and they settled down at the lower end of the Bowery, occupying three play-houses: the Thalia, the People's, and the Windsor. The first Yiddish plays were mostly dramatizations of Biblical incidents. Since that time, however, the Yiddish drama has broken away from religious subjects, so far, in fact, as to permit of a Yiddish version of 'Uncle Tom's Cabin,' with "negro plantation hands" and "jubilee singers." Most of the Yiddish plays performed to-day are dramas of Russian-Jewish life, bearing such names as 'Siberia,' 'The Jewish King Lear,' 'The Slaughterer.' There are comedies in Yiddish drama, as well as tragedies. The Shakespeare of the Yiddish stage may be said to be Jacob Gordin, the author of the three plays named above, as well as of many others. To him, with Abraham Goldfaden and Joseph Latteiner are ascribed more than three hundred plays, practically all of which have been enacted in New York within the last seventeen years. The history of the Yiddish drama should offer an interesting subject for the historian of drama as well as the sociologist.

THE RELIGIOUS WORLD.

Mass on Ocean Vessels.—A decree of the Sacred Congregation of the Propaganda, dated March 1st, 1902, reminds priests traveling on the ocean and having permission to say mass, of the conditions laid down for using said permission, viz., that the sea be calm, so as to preclude any danger of upsetting the chalice; that, wherever possible, another priest assist; that, where there is no special chapel or fixed altar, the place where mass is said have nothing indecent or unbecoming about it, such as the private cabins of passengers.

MISCELLANY.

The Incorporation of Parishes.—The following passages from Baart's 'Legal Formulary' will throw some light on a subject much discussed in St. Louis at present. "The goods of the Church are the patrimony of Christ; and ecclesiastical persons have only the use of church property. The real title or ownership is in the Church, not in prelates, who have only the administration of it. Where the Church is not recognized as a corporation before the civil law, the civil title to church property should be placed not in any individual as such, but in a corporation recognized by both Church and State." In several States "the (church) property is held by a corporation consisting of the bishop, his vicar general, the pastor and two laymen, there being a separate corporation for each parish. This... system seems most in accordance with Canon Law and best adapted to prevent the mixture of diocesan and parish property, which mixture is prohibited by the sacred canons." Here in Missouri the church property is held by the bishops who are recognized as trustees. Rome has indicated in a decision made in a Detroit case in 1897, that it prefers the administration of diocesan property by a corporation.

A Character Sketch of Father Phelan of the "Western Watchman" by One of His Best Friends.—In reply to a letter from Rev. P. Joseph Sittenauer, O. S. B., wherein that zealous religious complained about the conduct of the *Western Watchman* and requested the editor of the *Freeman's Journal* to call his St. Louis colleague to time for his misrepresentation of the Philippine friars, Rev. Dr. L. A. Lambert gives the following pretty character sketch of his friend Rev. D. S. Phelan (*Freeman's Journal*, No. 3598):

"He (Rev. D. S. Phelan) is a man who, when convinced he is wrong, has the moral courage to admit it—a kind of courage that is not cheapened by an over supply in the market. He would not knowingly make a false statement, but his strenuosity of constitution sometimes gets the bit in its mouth and leads him to remarks that are broader in extension than his calmer judgment would justify. Those who are familiar with the brilliant editorial pages of the *Watchman* are so pleased with most that he says that they allow a generous margin for strenuosity and take utterances of too broad extension with a pinch of salt—pepper need not be added, as most of what he says is generously supplied with that condiment. He writes with an eye more to general effect than to Euclidian correctness of propositions, and, like Shakespeare, Mark Twain, Artemus Ward, Charles Lamb and other caterers to the instruction and gaiety of mankind, he leaves a margin for the play of the imagination of his readers, giving them credit for discrimination and for knowing that good wheat in its natural state is never found without chaff. Take him all in all, with his few faults and his many virtues and talents, it would be hard to find another like him. There are few of his readers whom he has not delighted, and few he has not at some time offended.

"We are pleased to learn that he has a high personal regard for us, for we have a very high personal regard for him. This does not, however, mean that we accept all his views of things, or ap-

prove of that strenuosity which tends to exaggeration in statement and confounds the desired with the real, the ought to be with the is.

"There is one point on which we must differ with our correspondent. It is when he says: 'No doubt Father Phelan considers the *Freeman's Journal* superior to the *Watchman*.' If this is said in any other than a Pickwickian sense we doubt its correctness. And we will continue to doubt it until we see Father Phelan's affidavit, duly signed and sealed, admitting that there is any Catholic paper published this side of the planet Neptune superior to the *Watchman*; or, that, compared to it, is anything more than a farthing candle or an old-fashioned tallow dip to an electric locomotive head light.

"We know that there are some Germans who do not appreciate the *Watchman* editor's style of literature, but that is because they are slow to catch a joke when it is tossed to them. For instance, if, speaking of a man's large feet, he were to say—as he most likely would—that they were so big that he had to use the forks of a road for a boot-jack, they would reply seriously that the thing was incredible, absurd; that the angle caused by the intersection of two roads has not sufficient metaphysical reality about it to denude the nether understanding of footgear. At this cogent argument he would only smile. Or take another instance. If, speaking of an ugly man, he were to say, in the words of Artemus Ward, that he was so ugly that he had to get up at night to rest his face, they would dissent and argue that the horizontal position is more conducive to face resting than the vertical; and, further, that the ugly man, by reason of long practice, has grown so accustomed to it that it no longer hurts, particularly when he is asleep and there is no one around to remind him of his disabilities in the courting line. This, of course, would refute his statement, but it would have no more effect on him than a drop of water falling on a duck's back would change said duck's settled convictions concerning hydro-dynamics.

"For the small number of Germans of this kind he has great compassion, but for the others, the keener and solider kind, he has great admiration. He likes their vigorous language and has a scholarly knowledge of it; his library is largely German, he recognizes Editor Preuss' fine ability, loves German music—when played in English—and, if we mistake not, may claim a distant kinship to the Germans, for has he not a second cousin who can blow on the German flute?

"These remarks are made in a general way, and not in view of our correspondent's criticism, which is just. For no one can believe the *Watchman's* statement, that 'the Friars are willing to sell their lands' without too great a strain on the muscles of creden-siveness."

The Maple Leaf Mining and Development Co.—Rev. J. F. Meiffuss the other day brought us a printed prospectus of the Maple Leaf Mining and Development Co., incorporated under the laws of British Columbia, which appeals in a special manner to Catholics by parading as its vice-president Msgr. H. Eummelen, formerly, we believe of Kansas, and by printing among its recommendations a letter from Bishop Durien (read Durieu), of New West-

minster. Father Meifuss declared his belief, that this letter, undated and wrongly signed, was faked. He had hardly left our office when the San Francisco *Monitor* of June 7th reached us, with this editorial note:

"We observe that the Maple Leaf Mining and Development Company has been revived in the advertising columns of some of our Catholic exchanges. The names of a certain Catholic Bishop, long since dead, and several Catholic priests no longer to be found in the directory of Catholic clergy are still used to deceive unsuspecting seekers after sudden fortune. The scheme is being advertised over a new name and from Chicago, though it appears the main offices of the company are 'located' in this city. The methods of this concern were exposed in the *Monitor* of March 5th, 1898. The public was warned then against buying stock in the enterprise on faith, or on the strength of real or spurious clerical endorsements. We can not do better than quote the closing paragraph of the article dealing with the matter:

" 'The Maple Leaf Mining Company should stand on the same level as ordinary business enterprises and should be judged by the same rules neither more harshly nor more leniently. Our readers will make no mistake in investing in this mining venture or in any other mining venture if, before taking stock, they make a personal investigation of the properties in question under the guidance of a reliable and competent mining expert employed by themselves.' "

NOTE-BOOK.

Editorial Letter-Box.—Rev. B. E.—We have not been able to obtain any positive information about the Modern Brotherhood of America or the Pyramids. The Cyclopædia of Fraternities has nothing on the subject. Can you not procure us a copy of the constitution and by-laws?—Amico O.—Conscia mens recti famae mendacia risit. (Ovid. *Fast.* iv., 311.)—D. D. A.—Tout vient à qui sait attendre et agir.—P. Godts, Brussels.—Books received. They shall receive proper attention.



No. 18 of THE REVIEW contained a communication in which it was alleged that Rev. W. Kruszka, one of the leaders of the "Polish movement" in this country, had "indiscreetly published (in part or in toto)" a "confidential letter from Archbishop Katzer." In No. 29 of the Milwaukee *Catholic Citizen* Father Kruszka denied this charge.*) Our correspondent now requests us to say:

On the seventeenth of February, 1902, Rev. W. Kruszka pub-

*) Our brief reference to his dementi in No. 22 was rendered meaningless by a transposition of the words *of* and *to* at the end of the second and fourth lines.

lished the following in the Polish press: "After a mutual understanding Rev. J. Pitass of Buffalo, N. Y., and myself, decided to make the day on which the Mt. Rev. Archbishop Katzer leaves for Rome, also the day of our departure to the Eternal City, concerning our affair known to all" (i. e., to procure the appointment of Polish bishops in the U. S.) "And as His Grace the Archbishop, informs us by a letter in his own handwriting, dated Feb. 16th, if nothing extraordinary intervenes, he will leave on April 12th....."

On March 21st a short notice appeared in the *Kuryer Polski*, Father Kruszka's official mouthpiece, stating that Msgr. Katzer would leave for Europe on April 17th and describing his route of travel. On March 26th the following correspondence from Ripon, Wis., was received by the *Kuryer Polski*: "As already announced, Revs. J. Pitass of Buffalo and W. Kruszka of Ripon, the delegates chosen by the Second Polish Catholic Congress to go to Rome in order to obtain Polish bishops for the U. S., were resolved up to the last moment to go. However, their trip has now become needless, for they have obtained their end by a shorter route, by way of correspondence. The nomination of Polish bishops in the U. S. in the near future is assured."

It would have been more accurate to say that Rev. Kruszka had indiscreetly referred to the contents of a confidential letter from Archbishop Katzer. His denial in the *Citizen*, therefore, was formally true, materially false.

Besides, we are enabled to state, authoritatively, that "the nomination of Polish bishops in the U. S. in the near future" is in no wise "assured."



Rev. Paul M. Kolopp, of Newport, Ky., whose name has been used as a drawing card by the Hattie Lynn Oil Co., that company claiming him as Vice-President on its circulars, writes to THE REVIEW under date of June 20th:

"In your issue of June 12th you make the statement, that 'an apparently pen-written circular of the Hattie Lynn Oil Co. has been issued recently by Easton & Thompson of Cincinnati, to a number of priests in Ohio, Kentucky, and possibly elsewhere.' I wish to state, that I am no legal officer of said company, nor do I hold any of its shares. I furthermore know nothing whatsoever of such a circular having been issued. Please send me a copy of this circular. I also request you to correct this error, and oblige,

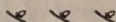
Yours truly in Christ, (Rev.) PAUL M. KOLLOPP."



We are asked to give space to the following obituary note:

Mr. William Keilmann, poet and journalist, died in Leitmeritz, Austria, of heart failure, on June 4th, in his 57th year. About 30 years of his life he had spent in this country. For five years he was editor of the daily Buffalo *Volksfreund*. After his connection with the *Volksfreund* had been severed, he was editor of the *Rundschau vom Berge Karmel*, (monthly review) and the *Niagara* (weekly), which publications, however, after a short existence of two years, were discontinued. Mr. Keilmann then went to Aus-

tria, where he became editor of the Catholic weekly *Das Volk*. I was an intimate friend of the deceased and had the highest esteem of his noble character and his staunch Catholicity, which he manifested not only in his writings, but even more so in his private life. All those who knew him personally paid the highest tribute to the nobility of his character and his zeal in defending the Catholic cause. His undertakings in this country were not successful from a material point of view. But we may be confident that he has received a great reward from Him for Whom he fought so valiantly, and Who rewards His soldiers not according to their success, but according to their efforts. *R. I. P.*—The only surviving child of the deceased is Sister Wilhelmina (O. S. F.) in St. Vincents Orphan Asylum, Columbus, Ohio.



“Misereor super Turbam. Justice. Brotherly Love. Christian Democracy. The organ of the Apostolate of the Christian Social Order. Dieu le veult. To be published shortly by the Christian Democracy Co., New York, under the editorship of the Rev. John T. Tuohy. By the Christian Democracy Co., New York.”

From the “Patrons’ Advance Prospectus” we learn: “Christian Democracy. The Social Order, i. e., a Social Organisation whose aim is the common good of society, and particularly the masses conformably to the principles of the gospel. This title weds the Christian idea to that of Democracy, on the principle embodied in the words of Prof. Toniolo: ‘Democracy will be Christian or it will be nothing.’”

This definition does not square with the teachings of Leo XIII. in his encyclical “*Graves de communi*,” nor with the conditions he has laid down for Democracy to be Christian in his reply to Léon Harmel.

Then follows a grand program, rather vague here and there, it is true; but the subscribers may rest assured it will be properly executed under the editorship of the “Rev. John T. Tuohy, a Pastor of the Archdiocese of St. Louis, an Alumnus of the Catholic University of America, Washington, D. C.,” “ordained Dec. 18th, 1883, . . . until 1883 attended several country missions of north Missouri, and from 1883 to 1891 was assistant,” etc., etc. And if one is not satisfied yet, let him read the following beautiful letter in the style of “*Convictus sum*”:

“Roma, 2d Nov. 1901. Rev. and Dear Father;

Rediens Romam tuas epistolas, quoque quas ad Monsgr. A. . . . missas.

Locus etiam sum cum Secretario S. Congregationis de Propaganda.

Approbo propositionem tuam publicandi laborem literarium tuum. . . . in defensionione iurium sedis Apostolicæ ac prospectum operem, i. e., Apostolati activitates Democratiae Christianae. Jam de hoc verbum feci Secretario S. Congregationis, amicaliter, qui approbavit laudabitque. Tuum addictissimum,

.....”

